

SQUIER

SERMON

ON

PLAGUE

LONDON

1687





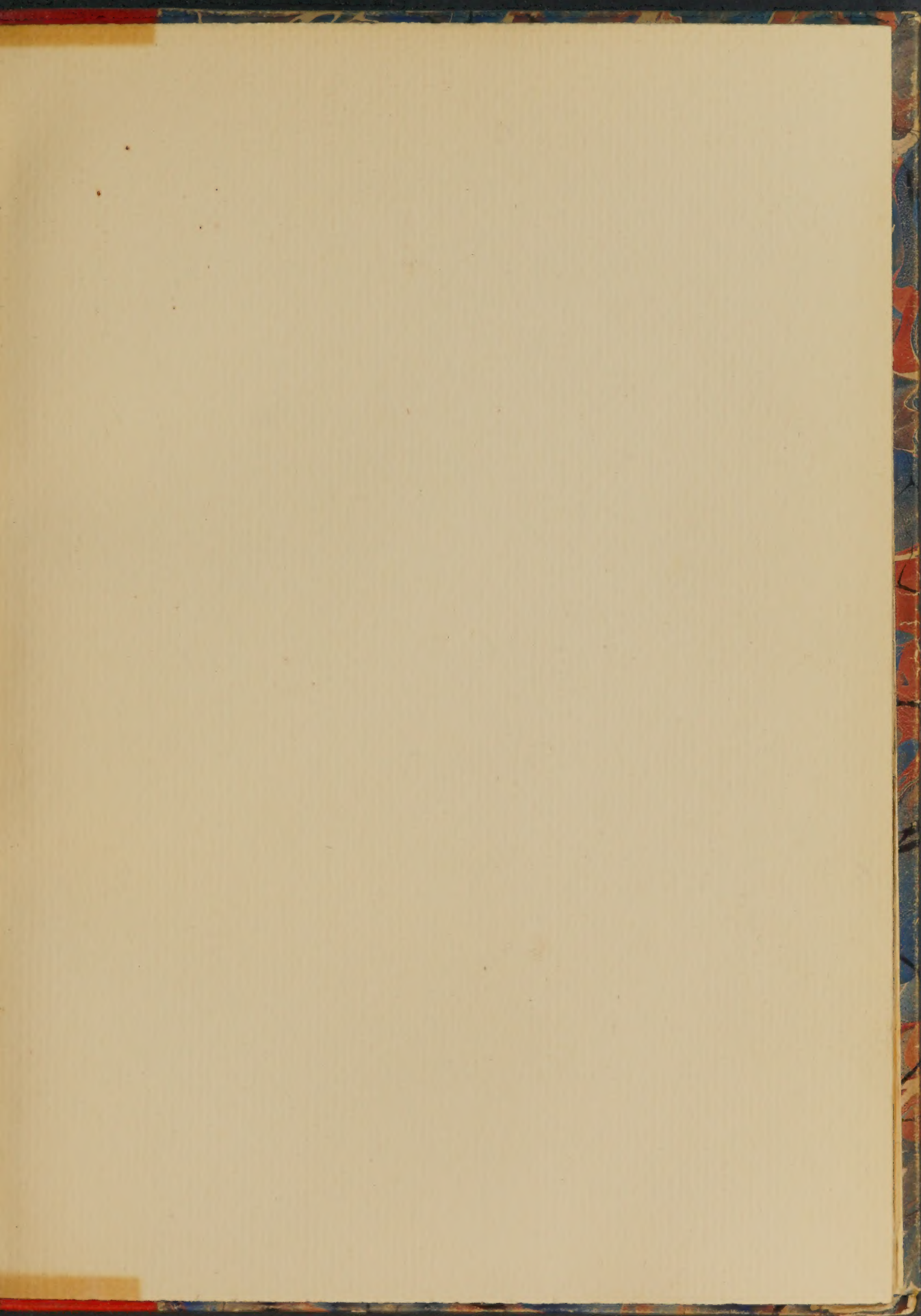


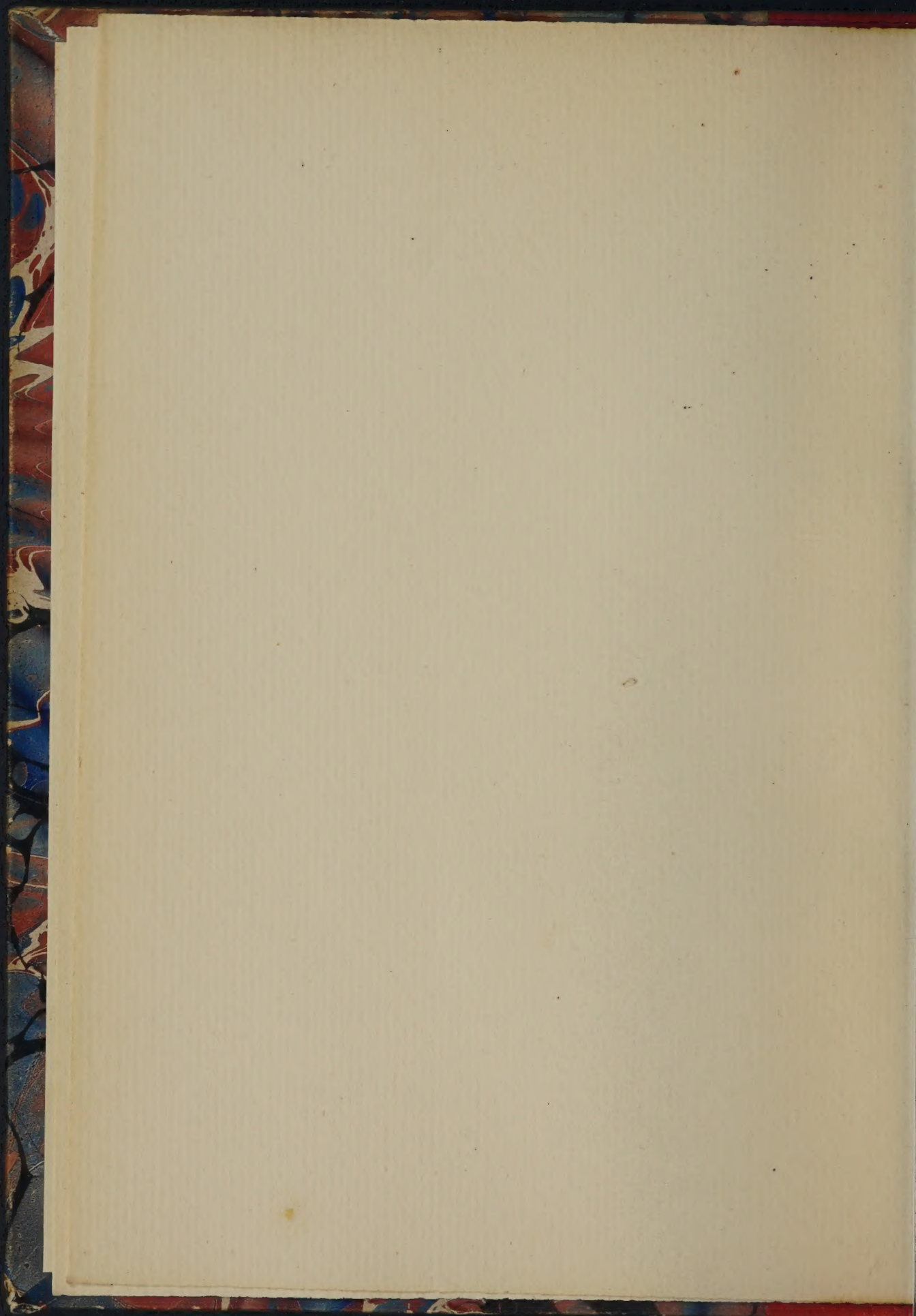
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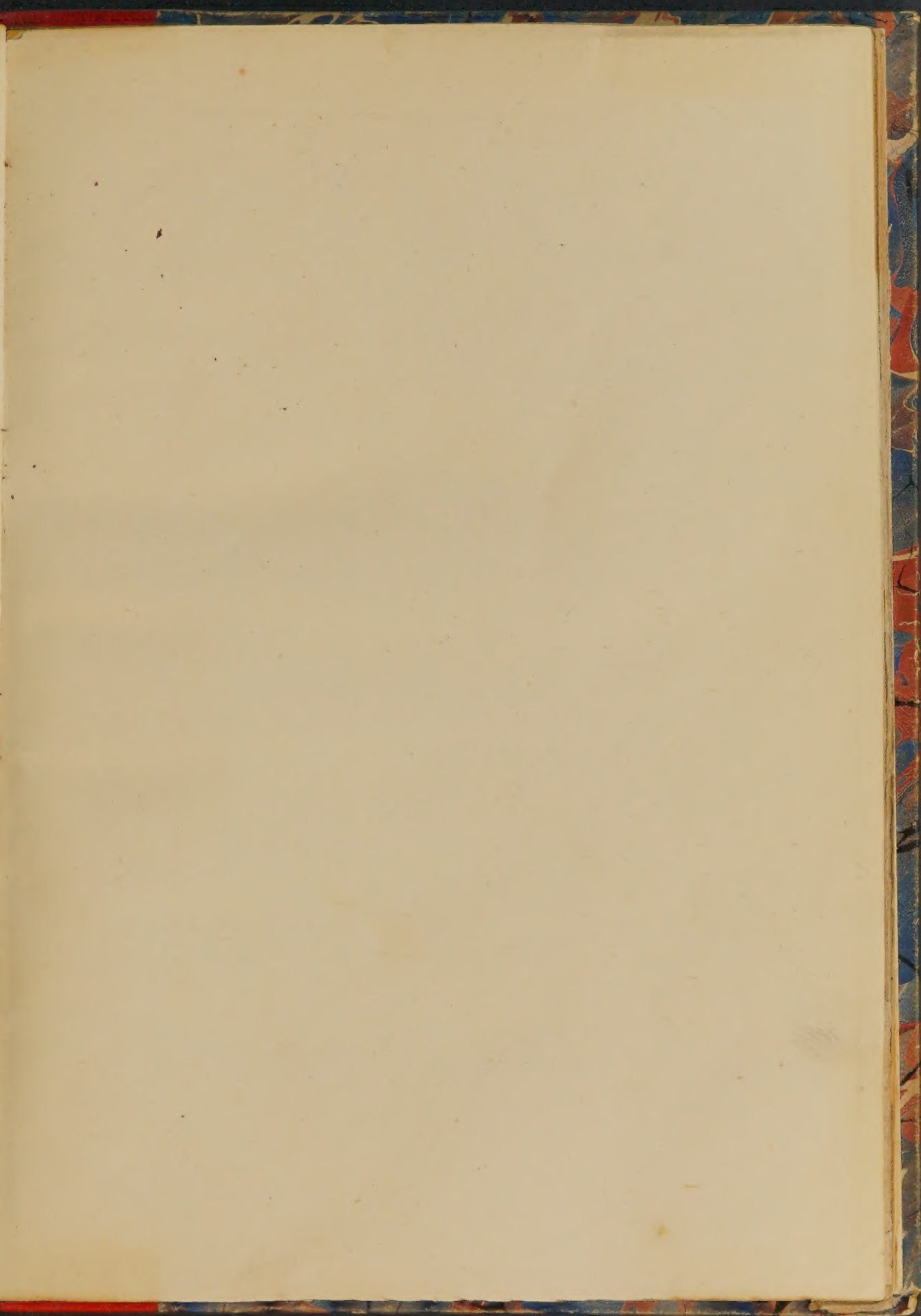
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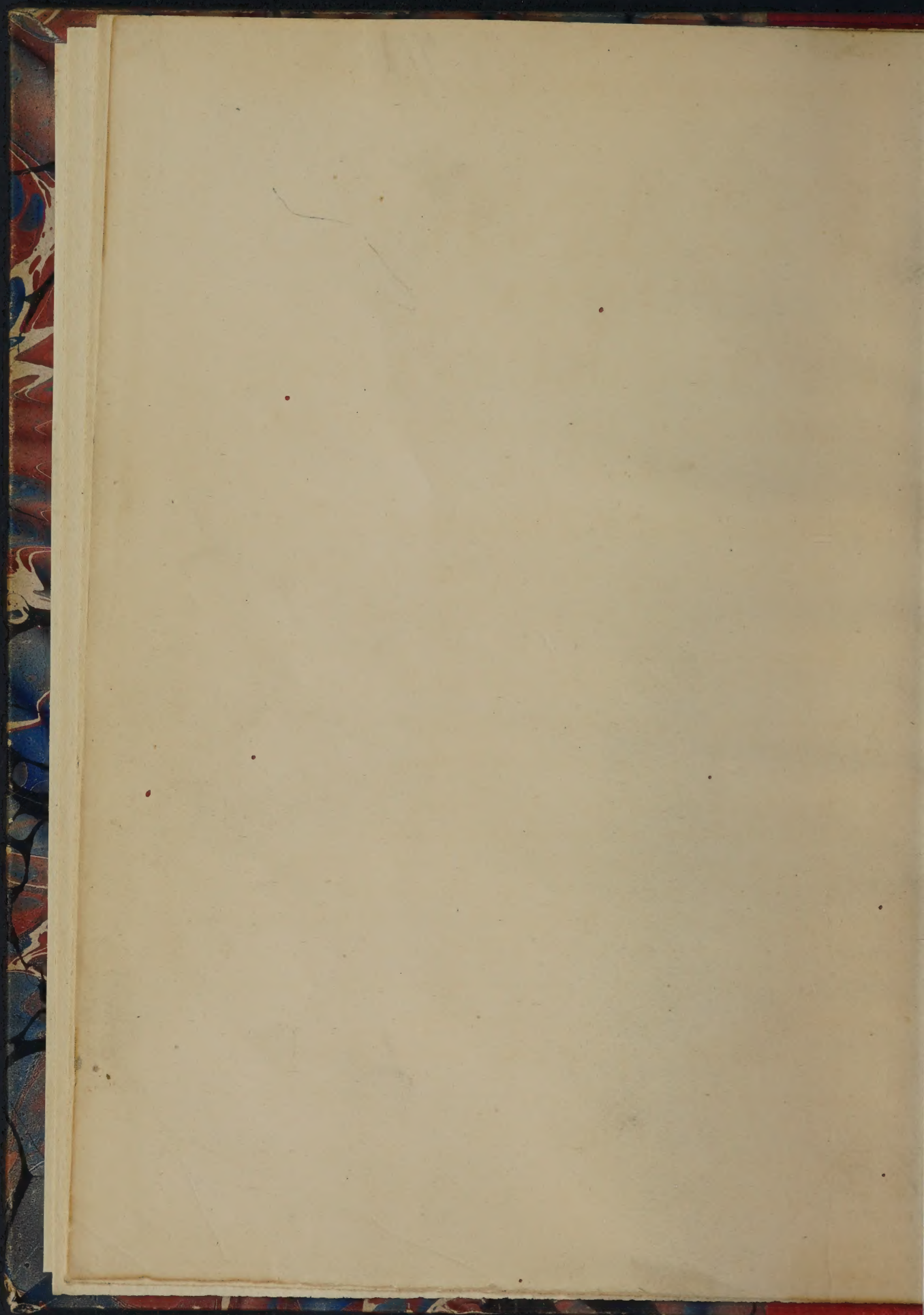
1637

RB 9-10









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A
**THANKES-
GIVING,**

**FOR THE DECREASING,
and hope of the removing of the
PLAGUE.**

*Being a Sermon Preached at St. PAULS
in London, upon the 1. of Ianuary, 1636.*

By IOHN SQVIER Priest,

*Vicar of S^t. LEONARDS Shordich, sometime Fellow
of Iesus Colledge in Cambride.*

The Contents of this Sermon.

- I. Prayer to God alone, not to Saints.
- II. The Power of Prayer, rightly qualified.
- III. Prayer and Fasting with, or without a Sermon.
- IV. The Newes-Carryer of Ipswich confuted.
- V. A Tribute of Thankfulnesse due to God, for his
mercy in Decreasing the Plague.

2 TIM. 3. Vers. 1, 2.

In the last dayes shall come Vntbankfull men.

LONDON,
Printed by B. A. and T. F. for IOHN CLARK, and are to be
sold at his Shop vnder S^t. Peters Church in Cornhill.

1637.

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THE UNIVERSITY OF CHICAGO

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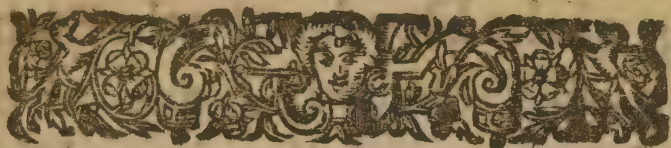
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THE UNIVERSITY OF CHICAGO



TO
THE RIGHT
HONOURABLE,
EDWARD BROMFIELD,
Lord Major of the Citie of
LONDON.

My Lord:

KNowing your Honour to be both a favourer, and a furtherer of the Building of Gods Church in this City, both Spirituall and Materiall! I presume to publish this Sermon under your name, preached for, and perswading to that two-fold *Edification*. For the accomplish-
A 3 ing

THE EPISTLE.

ing of the Deeds, of other worthy-able Builders ; and of the desires, of my selfe, though the most unworthy-unable Labourer in the Lords House ; And also, that both these Buildings may not be Stayed, by the increasing of Gods Plague, for the increasing of our Sinnes : I humbly crave, the holy assistance, of our heavenly Archited, in his own name and words : Prosper thou the work of our Hands upon vs, O Lord Prosper thou our Handie worke, Amen. Psal. 90. 17.

Your Honours
in all Humble Service,

JOHN SQVIER.

PErlegi concionem hanc cui titulus est [A
Thankes-giving, &c.] eamq; typis mandari
permitto.

Ian: die 9. 1637.

SA: BAKER.



I

A
THANKES-
GIVING,
For the Decreasing, and
hope of the Removing
of
THE PLAGVE.

Now remembring, that at the beginning of the Plague, the Inhabitants of this Citie began to forsake their habitations: and then expecting, that before the ending thereof, it would force mee also, out of my House of Clay: but seeing (through GODS goodnesse) the Citizens return'd to their dwellings, and that the same gracious mercy, hath permitted me also, still to dwell in my earthly Tenement: I have cast in my cogitations, what I could conceive to bee the most convenient and commodious meanes, and motive to appease our grand Land-lord, that hee might please to suffer vs to
A 4 remaine

remaine in our Houses, both materiall and metaphoricall : both to extinguish the Plague at this present, and to kindle no more the like Contagion.

And behold, God himselfe, doth put into my mouth, and into your eares, his owne direction, out of his owne Word, most apt for this purpose.

Heare therefore, (right Honourable, right Worshipfull, and right dearly beloved in the Lord) the word of the Lord with reverence and attention, as it is written in the

PSAL. 50. Vers. 15.

Call upon me, in the time of trouble; I will heare thee, and thou, shalt Praise me.



Ive me leave to speake Lawyers latine ! *Hec Scriptura est Indentura*, this Scripture is an Indenture : two Parties are therein considerable, with their mutuall Covenants. The Land-lord, thrice related, Call upon Mee, I will heare thee, and thou shalt praise Mee : and the Tenant as oft repeated, Call Thou upon mee, I will heare Thee, and Thou shalt praise mee. The Land-lord Covenanteth for his part, to Demise a Tenement, I will Heare thee

thee in the time of trouble : but requireth a Covenant from the Tenant, to make a two-fold payment, of a Fine, Call upon me: and of a continuall Rent, Thou shalt praise me. Call upon me in the time of trouble : I will heare thee, and thou shalt praise me.

If a *Land-lord* doth covenant, that payment shall be made to his *owne person*, and doth personally put his *Tenant* in mind of his purpose, if no prescription nor precedent was ever knowne to the contrary, but firme reason to avouch it : If the *Tenant* of his owne head will tender his mony, to his *Fellow*, to a *Stranger* ; eyther, being eyther a *Sleep*, or *Absent*. Shall he not worthily loose both *Fine* and *Rent* ? and run an hazard to cause his *Landlord*, to thrust him out of his *Tenement*, by a *Clause of Re-entrie*.

So, since our great God, our *Grand Land-Lord*, doth here thrice recite his *Covenant* ; *Call upon Me, I will heare thee, and thou shalt praise me* : and doth thrice repeate the memorandum thereof to us ; *Call Thou upon me, I will heare Thee, and thou shalt praise me*.

Since the same *Covenant* is renewed in the *New Testament*, *Come unto me, &c. Math. 11. 28.* And not one *Precept* or *Patterne* to the contrary can be produced eyther from the *New* or *Old Testament* ; and that the *Patterne* of all prayer, our *Pater Noster*, doth shew that the *Object* of all *Prayer* is *God alone* ; founded also upon firme *Reason* prompted by *Religion*

it selfe; he whom we *Pray* to, we must also *Beleeve* on, *Rom. 10. 14.* And the person who is the *Object* of our prayer, must be καρδιωγώνης the *Seer* of our *Hearts*, *Act. 1. 24.* If now a man, by an εθελοθρησκείας, out of his *owne Devotion*, will tender his *Prayer* to a *Saint*, *Dead*, in *Heaven*; perhaps never extant in *rerum naturā*, one who never lived on earth; doth he not demerit to forfeit both *Fine* and *Rent*, that his *Prayer* and *Praise* should bee frivolous? yea, when he shall faile, to be thrust out of those *Everlasting Tabernacles*?

Not to rove in these figurative phrases; but to speake plainly to the point: I say, *verbis formalibus* in expresse termes, *Invocation* of *Saints*, or *Praying to the Dead*, especially as it is practised in the Church of *Rom*, is *Erroneous*: yea a *Ridiculous*, and *Impious Error*.

I.

An *Error* it is, in truth: because all substantiall acts of Religion are such, which are not found in, nor founded on the *Scripture*. And that old phrase, of old *JOHN WICKLIFFE*, cannot easily bee answered by our new *Doctors* of *Rome*. *Saints* (saith he) are not to be *Prayed unto*, because that they *themselves* are but (beare with the homelineffe of our ancient English language) *Knaves*, that is *Servants*.

And a *Ridiculous* errour it is: because the *Saints* in the *Roman Church* some are in *Heaven*, as the *Apostles*; some are on *Earth*, as the *Pope*; some are perhaps in *Hell*, as a *quare* may bee made

made of *St. Dominick*, that cruell fire-brand of that bloody warre against the *Albigenses*: and also of *Saint Garnet*, that match to our matchlesse Gunne-powder treason here in *England*.

Some did never *Live*, as *Saint Longine*, who was the *Speare*; and *Eloi*, who were the *Nailles* which pierced the blessed body of our blessed Saviour. Saints they have for severall diseases; *Saint Apollinia* for the *Tooth-ach*, *Saint Otilia* for *Blar'd Eyes*, *Saint Roche* for the *Poxe*, *Saint Erasmus* for the *Collicke*, *Saint Blasius* for the *Quinsie*, and *Saint Petronilla* for the *Feaver*: moreover, *Saint Wendeline* for *Sheepe*, *Saint Anthony* for *Swine*, and *Saint Gertrude* for *Mice* and *Rats*.

As wisely did that sage Senate of *Scotland* some sixtie yeeres since, soberly dispute, whether in their Prayers, *Pater Noster* might not be said to Saints.

And some *Follie* seemeth to be acknowledged in this *Popish Devotion*, by one of the wisest Cardinals that ever served the *Pope*: *Cardinall Peron* freely confessed to learned *Casaubone*, that he had never prayed to *Saint*, in all his life long, save onely when he hapned to follow the *Procession*.

Impious also is the *Papistical Invocation of Saints*: not onely because they Call upon *x'low*, *ως x'low*, the *Creature* as they doe the *Creator*; with which our King of *England* doth charge them by the pen of that most learned

Bish. White
in Fisher fol.
344. 1. Sal-
mir. tom. 15
disput. 7. in
1. Tim. 2.

Winchest.
Posthum.
pag. 57.

Respons. ad
Peron fol.
402.

learned French-man. And the learned instance in the Psalter of Cardinall Bonaventure; wherein the Prayers properly powred out unto God, are *totidem syllabis* in the same termes turned to the Blessed Virgine. As for, O Lord in thee have I put my trust, let me never be confounded: they pray, O Lady in thee have I put my trust, let me never be confounded, &c.

Winchest.
Posthum.
pag. 58,
and 62.

And our late learned Bishop of Winchester, maketh it good against Cardinall Peron, that (in them publike popish Prayer Bookes) in their Breviaries, Houres, and Rosaries; they Absolutely, Directly, and Finally pray to Saints. And that they Pray, Duc, Conduc, Induc, & Perduc me ad Gloriam; Bring mee to glory, to a Saint: more than which, cannot be said to God Himselfe.

But moreover, they doe λατρεύειν τῇ κτίσις παρὰ τὸν κτίσαντα Rom. 1.25. they Call upon the Creature more than upon the Creator; who is blessed for evermore, Amen.

Arolog. lib.
2. cap. 12.
sect. 12.

In the time of Poperie, at the Cathedrall Church of Canterbury, there were three principall Images: one consecrated to Christ, another to the Virgine Mary, and the third to Thomas Becket. But so, that their annuall Oblations to Saint Thomas, were 1000. pounds, to the blessed Virgine, 200. pounds, but to our most blessed Saviour, some yeeres, 6. pounds 13. shillings 4. pence: some yeeres, 3. pounds 6. shillings 8. pence, and Hoc anno Nihil, some

some yceres *just nothing*. This the record of our Reverend Bishop of *Duresme*, out of their owne Register.

The popular Popish practice is, to Pray more, and more zealously to Saints, than to our Saviour, saith our learned Bishop of *Chichester*?

Nay there have beene Papists, who have publickely taught, that *Christ* did retaine to himselfe the rigour of Justice, but left to the Blessed *Virgine Mary*, Grace and Mercie. This is avouched against their most learned Cardinal, by our more learned King, now with God Almighty.

I suppose therefore, that I erre neither by *Folie*, nor yet by *Impietie*, if I challenge the Praying to Saints in the Church of *Rome* to bee a *Ridiculous Impious Errour*.

Now, since some may censure this Sentence, to bee but single, of one singularly censorious of the Church of *Rome*. I will firme it with the judgement of the Church of *England*.

The Church of *England* in King *Edwards* dayes, speaketh to this purpose in her *Homilie* concerning Prayer. There are certaine conditions most requisite to bee found in him unto whom wee Pray; and, if they bee not found in the person wee Call upon; then doth our Prayer availe us nothing, but it is altogether *Vaine*.
1°. That he is *Able* to helpe us. 2°. That he bee *Willing*. 3°. That he can *Heare* our Prayer. 4°. That he doth *Vnderstand* our Wants, better
B 3 than

Resp: ad
Cardin.

Peron:
fol. 403.

Homil.
of Prayer,
part. 20

than wee our selves. If these bee found in the Saints, we may lawfully Pray unto them. But since they are not, to Pray unto Saints is altogether vaine. This was the judgement of the Church of England in King Edwards dayes.

Apol. Sect.
38.

The Church of England under Queene ELIZABETH, was like Q^{ue}n. ELIZABETH, *semper Eadem*, and speaketh thus to this point, in her Apologie: It is a shamefull part, and full of Infidelitie, that we see every where used in the Churches of our adversaries, that they have Mediatours utterly without the Authority of the word of God, more than can be told, yea to each severall Saint they assigne their peculiar duties, and finally they doe most IMPIOUSLY call upon the blessed Virgin to command her Sonne, and to use a Mothers authority over him.

Artic. 2.
& 3. folio
343. 348.
353. 354.
& c. ad finē.

Our now living learned Bishop of Ely, was chosen by our then living learned King, to be the Champion for the Church of England, against the challenge of Father FISHER, Iesuite, for the Church of Rome. Knowing certainly what the judgement of the Church of England was under our famous K. JAMES, he sayth; that the Popish imposing of Offices, and attributing Deliverances unto Saints deceased, is Heathenish Superstition: their Prayers, Vowes, and Oblations to them, Iewish Idolatrie: and their authorized devotions to the blessed Virgin MARIE, Sacrilegious Blasphemy.

The Bishop of Chichester which is now
(whom

(whom I feare not to call, one of the best read, this day alive, in the *Church Histories*) certainly knoweth full well the judgment of the Church of *England*, under our happy King CHARLES (whom the King of Kings grant long & long to be King over us!) from which he would not varie, when he avoucheth this: I know that in point of practice and performance, the vulgar people in the Church of *Rome*, goe to it downe-right, with direct addresse indeed, unto *Flat impiety against God*, and *Idolatry* in their ordinary devotions unto the *Creature*. And concludeth it a point of *plaine Folly*, and *ridiculous Absurditie*, as it is by them conceived, *Taught*, and layd downe, even by the most *Learned*, *Iudicious*, and *Advised* amongst them.

Finally, the judgement of the Church of *England*, perpetuated, from King EDWARD, by Queene ELIZABETH, and King JAMES to our honoured King CHARLES, is conteyned in the Booke of *Articles*. Which in the 22. speaketh these words: *The Invocation of Saints, is a fond thing vainly invented, and grounded upon no warrant of Scripture*. And the Author of the *Analysis* of those *Articles* undertaketh to demonstrate further, the VANITIE, and *Idolatrie of the Popish Invocation of Saints*.

Vpon these firme premises, I will forme my Conclusion in the words of that *Divine King*, indeed of that *King of Divines*, King JAMES. *Forasmuch, as our good, and great God,*
of

*Invocation
of Saints.
Epist. Ded.*

Artic. 22.

*Rogers in
Artic. 22.
prop. 5. pag.
119.*

*In Orat. Do-
mine Calce.*

of his infinite mercy, hath delivered us the Inhabitants of this Iland, from the more than Egyptian darknesse, I cannot but wonder at the Inconstancy of too many in this age, and their fond affecting of Novelty, who like the Exchange of GLAUCUS, with DIOMEDES, rejecting the pure truth, and embracing Painted fables, doe shut the eyes of their understanding, and thrusting their heads into the former mist, doe wilfully refuse, the light of the truth, which they might most happily enjoy.

Luk. 20. 25.

Thus some Papists, like ungratefull and unconscionable Tenants, doe disclaime their undoubted Land-lord; and intitle strangers to their Tenement. But we will *Suum cuique*, render unto God, the things which belong to God: and will acknowledge Him, and Onely him to be our Lord Paramount. Especially, since hee doth call upon us so often, and so earnestly in this Text: Call upon ME in the time of trouble: I will heare thee, and thou shalt praise ME.

In the time of trouble! Surely our Time of the Plague, was a Time of trouble; When there dyed each weeke in this City and Suburbes above a Thousand, and in particular Parishes above an Hundred: then was a Time of trouble: When the Able fled cito, longè, tardè; and the Multitude must tarry, notwithstanding, a multitude of Dangers to themselves, to their servants, but especially to their poore Children, then was a Time of trouble. When Tradesmen, became poore: when the Poore became Beggars: and

and when the Beggars were readie to starve: then was a Time of Trouble.

When Trading was so dead, that the Grave-maker had the most imployment of any in the whole Parish, then was a Time of Trouble. When the Bell told ten or eleven times in one Day, in some Parishes in one Houre, and the Bearer looked when his owne (σῶμα πλῶμα) Carkeise, should make up the full dozen: Then was a time of trouble. When seventy families were shut up at once, in one Parish, and the Parishioners were forced to flie to the Citie and Countie, in that woefull phrase, Iohn 6.5. Whence shall we buy Bread, that these may eate? Then was a time of trouble. But principally, when (as St. Cyprian complained of the Plague at Carthage) *inter populum frequente strage morientem, nemo considerat se esse mortalem*, when in some parishes it became a desperate proverbe amongst presumptuous people; that the Plague would not decrease, till the infected had their libertie: and in other parishes, when (as the same Saint complaineth of the same plague, in the same place that) they were *ad pietatis obsequium trinitati, ad impia lucra timerarij*.

When the sound and the sicke were more ingenious and industrious to mingle together, then the most diligent and vigilant Officers could be laborious to provide provision for the infected: Then, then was our time of trouble.

C

Cyprian de
mortalitate.

ble. Then did we expect that that *Pestis*, would have bene *Pereſtis*, the moſt *Devouring Plague*, that ever laid waſt this famous Citie. Loe, then was a time of trouble.

In that time of trouble! how did the Heart of thoſe who had any feare of G O D before their eyes, hunt after a *Tenement* to ſhroude them from that terrible tempeſt? a *Noſocomium*, an *Hospitall* to cure them of that *Contagion*? An *Aſylum*, a Citie of refuge to runne to, from the ſword of that *Destroyer*? an *houſe* to harbour them, in that time of trouble? Behold the L O R D himſelte, doth heere offer us one, of his owne tender mercy: *In the time of trouble, I will heare thee.*

G O D will heare man in the time of trouble. This is a *Tenement* indeed: nay, this is a *Tower of ſtrength*, a *ſtony rocke of defence*, and a *City of refuge in which men may truſt*. But non cuius contingit adire *Corinthum*, G O D will not admit every man to bee his *Tenant*: But onely ſuch, as will make faithfull payment of his *Fine* primarily, and of his *Rent* perpetually: both of *Prayer* and *Praiſe*. And firſt, hee muſt pay him his *Fine*, and Pray unto him: *Call upon mee* (ſaith the L O R D,) and then, *I will heare thee.*

Concerning *Prayer*, wee have a *Precept*, and a *promiſe*; yea precept upon precept, and promiſe upon promiſe, doubled and trebled in one Text. *Aſke and yee ſhall have, Seeke and yee ſhall find, knock and it ſhall bee opened unto you.*

Math.

Math. 7. 7. Yea, perpetuall Prayer is proposed, *1. Thes. 5. 17.* Nay imposed by a patheticall parable to that point of purpose, *Luke. 18. 1. &c.* And the Effects of prayer have beene admirable. By Prayer, the Moone stood still, *Iosh. 10. 12.* And the Sunne recoyled backe, *Isay 38. 8.* By prayer, Water was called from Heaven, *1. King. 18. 42.* And Fire commanded to descend downward, *2. King. 1. 12.* By Prayer, the mouth of a Lyon was shut, *Dan. 6. 22.* And the mouth of a Whale opened, *Ionah. 2. 10.* By Prayer, the Leprosie was cured, *Luk. 17. 12.* τῷ μὲν τῷ πρῶτῳ πόρρω ἐστῆσαν, τῇ μὲν κατὰ ἑγγύς ἔγενοντο sayth THEOPHYLACT: In place the Lepers were farre from him, but by their prayers their Soules crept close to CHRIST. And (which commeth neere to us) by Prayer, the PLAGUE hath beene Removed: Then stood up PHINEES and Prayed, and so the Plague ceased, *Psal. 106. 10.* By Prayer, the soule of Saint AUGUSTINE was saved: My Mother (sayd he) went twice each day to Church, ut a te poteret, non aurum & argentum, to pray for no wealth, nor Riches; but salutem animæ filij sui, but for the salvation of her Sonnes soule. By Prayer, the Christians put to flight an Armie of the Aliants, sayd IUSTINE the Martyr, to ANTONINE the Emperour. By the Prayer of one Band of Christians, the whole Armie of the Quadi were overwhelmed with Thundring and Lightning,

Theophyl. in Luk. 17. 22.

August. Cōfes. 3. 9.

Iustin. Apolog. fol. 79.

August.
contr. Parmen. 2.8.

Clem. Al.
apoc. 7.
fol. 11.

2. Sa. 1. 22.

1. Reg. 2. 17

ning, whence they were surnamed *Legio Fulminatrix*, the *Thundring Squadron*. And which is yet more admirable than all these: it pleaseth GOD, sometime to *Heare the prayer of a Preacher for his Congregation*, when he will not vouchsafe to heare him praying for his owne person, sayth Saint AUGUSTINE. A truth so evident, that it is not unknowne to the very Gentiles: hence the *Heathens* in CLEMENS ALEXANDRINVS called their GOD, *ἱκετός Ζεὺς* of *ἱκετός*, as if yee would say, a GOD who delighteth in the *Humble prayers of heartie petitioners*. PLINIE sayth, that there is a *Rocke* in *Asia*, with the *Sholder* not to be moved, but with the *Finger* moveable. GOD, is that *Rocke*: Merits the *Sholder*, and Prayer the *Finger*. The most glorious Merits of the most justest Saint, cannot move GOD: but to the humble prayer of a penitent sinner; our mercifull Father is most inclinable. Prayer is the *Bow* of *IONATHAN*, which never turnes backe; and the *Sword* of *SAUL* which never returnes emptie. Yea, Prayer is that *BATH-SHEBA* (and behold a greater, than *SOLOMON* is here) GOD will not say it nay. Nay, Prayer is that *Fine* which GOD will receive, from every one whom he shall receive to dwell with him in safety. Wherefore in this Text, hee calleth upon the *Troubled*, to call upon Him, saying: *Call upon mee in the time of Trouble*, and *I will heare thee*.
Call

Call upon mee in the time of trouble, and I will heare thee! Alas Lord (will some say) in this time of our trouble, in this time of our heavy trouble by the plague; we did call upon thee, but thou diddest not heare us. According to that feeling phrase in our excellent prayer, *We did cry unto thee O Lord, but the sore runneth, and ceaseth not.*

If so: then assuredly, we were either not Innocent, or not intelligent.

We did not pray with that penitence of the *Ninivites*, *Jon. 3. 8.* Wee did Pray perhaps: but wee did not turne every one from his evil way, and from the wickednesse which is in his hand. A King of the *Sarazens* by his Embassador, demanded of *GODFREY of Bulline*, how hee had his hands, *Tam doctas ad praelandum*, so able to fight? who returned him this answer: *Quia manus semper habui puras, ab impuris contactibus Peccati*, because I never defiled mine hands, with any notorious Sinne. So, shall our prayers never wrastle, nor have power, nor prevaile with GOD, till first we fight with, and foile our owne Sinne. The Load stone looseth his Vertue, besmeared with Garlick: and our Prayers with Sinne.

Every man must pray every where (saith the Apostle) *1. Tim. 2. 8.* but with this Proviso: wee must Pray lifting up holy hands, Now here is the Remora which stopp'd our Prayers, under full sayle towards our God Almighty. Some sinne! either the sinne of our Countrey, our generall unthankfulnesse for the peaceable

Gen. 32. 24

Ezech. 16.
49.

Iud: ultimo.

Luk, 18.2.

injoying of the Gospell ! which God grant, that one day it draw not a greater Plague, than the great Plague upon our Nation. Or the sinne of our Citie, even the sinne of Sodome ; Pride, Idlenesse, and Fulnesse of Bread : but I meane especially, Spirituall Bread : when Bis pluit in die Manna de Cælo, as Origene speaketh : when God raineth Manna from Heaven twice every Sabbath, in almost all our Churches ! and yet many of the people say, their Soules doe loath that light food : Or, the sinne of the Suburbs, when many repined under the Rod, and resisted Orders injoynd by Authority, in the very time of Infection : as if the Plague had given them a priviledge, to bee like, either the Iewes in Iudges ; Every one to doe what seemed good in his owne eyes, as if then there had beene no King in Israel : or, to bee like the Iudge in Luke, who feared not God, neither regarded Man. Or finally, wee all gave Indulgence to our Personall sinne, every woman to her Herode, every man to his Herodias ; every person to the private Sinne of his Bosome, which none did know, save hee, who doth search the bosome. Now these are crying Sinnes. And when wee did Call for Mercy with our lippes, but did cry for Iudgements by our lives : let every one indued with Common sence judge, which did strike the eares of the Lord most strongly. This (I feare) was the Cause, that wee did call upon the Lord, in that time of our trouble, but he heard us not.

More-

Moreover, as we were not *innocent* when we *Called upon God*, that he might *heare us*: so wee are not *Intelligent* to understand, that hee *Did heare us*, when wee called upon him. God did *heare us* when we called upon him in our trouble, in the time of the *Plagve*: though not in an *Identi-cally*, yet in an *equipollent* maner; though hee did not grant what we did *desire*, yet did he grant what wee did *want*: perhaps *better* also.

Expertus loquar? shall I tell you, what *Experience* hath taught me?

When the *Plagve* beganne to *kindle* in our *Parish*, and our *Gentry* did *flye*, both for feare of a *generall combustion*; and also to withdraw the *fuell* from the *flame*. But withall forboding the fatall breaking forth of the *Pestilence*, when they did performe the Kings *injunction* to the full, raising a stock against the time of the *infection*: nay, leaving a second stocke in *deposito* of a farre larger liberality, both to *relieve* the *infected*, and to *ease* the poore *tradesmen*, who could not beare the burden of a second *taxation*. Shall I not thinke, that God did *heare us* when we did then call upon him, in that time of our trouble.

When both our *stocks* did *decrease*, and our *Infected* did *increase*; and we having recourse to the *Citie* and *County*; when the *Magistrates* of them both did receive us, both with a *Brotherly Reliefe*, and with a *Fatherly Advice*. Shall I not say, that God did then *Heare us*, when we did then call upon him, in that time of our Trouble.

When

Act. 10. 4.

When, in the *Interim*, divers private persons did send us their excellent *Bountie*: as that *Honourable Baron*, the *Honour* of your *Citie*, and many worthy *Benefactors* besides, whose *Bountie*, if my poore *Prayers* may prevaile, shall be like the *Almes* of that charitable *Centurion*, it shall goe up to *Heaven* as a *Memoriall* before *God*. That these good men were stirred up (without our seeking) to relieve us, in our great necessity! Shall not I say, that *God* did *Heare us* then, when we call'd upon him, in that time of our *Trouble*?

Act. 19. 35.

Nay, when divers sent and brought us large summes: men whose *Names* I hope are written in the *Booke of Life*, for I am sure their *Names* are not written in my *Booke of Receipts*. That persons *unknowne* should send us such *Releefe*, so; that it seemed to us, as the *Image of DIANA* did to the *Ephesians*, to bee *Διοπτερες*, to bee *Dropp'd* from *Heaven*: shall I not say, that *God* did *Heare us*, when we did then call upon him, in the time of our *Trouble*.

Finilly, from the greatest *Magistrate*, that did *Rule* or doth *Rule* in this *Citie*, in that *Infection*; to the meanest *Minister* serving in the *Suburbs*. Can any say confidently, that no *infected*, or *infectious* person came into his company, eyther *occasionally*, or *presumptuously*, or *malitiously*? Did not then the *invisible hand* of *Gods* *unspeakable Providence*, beat backe

backe the pestilent Breath of that poysonous Basiliske, saying: Oh kill not this my poore servant, who doth not dreame of thy mortall Contagion. So now! GOD did not onely Heare us when wee did call upon him; but moreover, he did heare us when we did Not call upon him, in that time of our Trouble.

So then. That we were so mervailously Relieved: and that we, and yee too were so miraculously Preserved. Beyond our Invocation, beyond our Cogitation, yea beyond our Imagination! When we did Not Pray against, when we did not thinke of, that dreadfull deadly Danger. Certainly, certainly, all this was the Doings of the Lord! The LORD make it to bee marvailous in our eyes.

Thus did we then tender our Fine to our dread LORD, and (it was not κίσανλον νόμισμα) in currant Coine: it was good coine, but not the best coine. For as one mettall differeth from another in value: so one kinde of Prayer is more pretious than another. Private Prayer, is Silver: Publique Prayer, is Gold: but publique Prayer with publique Fasting, in the phraze of IRENÆUS, μετὰ νηστείας καὶ ἀγνείας, is as it were pure Gold, surpassing that of Ophir and Tombotu. Not that I meane (eyther the *opus operatum*, or the *opus operantis*) eyther the Fasting, or the Fasters to bee Meritorious: that point of pride wee resigne to the Papists; and to the Turks too. The Turks

Iren. 2. 57.

Chemnit.
Examen.
Part. 4. pag.
203.

Dan. 5. 27.

1. Thes. 5. 14
2. Thes. 3. 2.

at the siege of Constantinople, fasted three dayes: and afterwards, ascribed the carrying of that goodly City, to the Merit of their solemne Fasting; but I extoll it, as the best coine, which God himselfe hath stamped, and caused to be tendered, as His fine: when he commandeth; *Call upon mee in the time of Trouble; and I will heare thee.*

This Excellent Fast, this excellent Coine, published by Gods Vice-gerent; by our Kings Royall Proclamation; some say, some private people did weigh in their owne Scales, in their owne Sculls, and cryed out *Mene Mene, Tekel*, that it is weighed in the Ballances, and is found wanting: too light by one graine, because it wanted two Sermons; and therefore every Fasting day, they wandred Three miles, to meet with a Fast minted after their owne Mindes. If there were any such! I will bee bold to tell them what they are; even in the Apostles termes. They are ἀτακτοι, and ἀπειροι: they are most Absurd Disorderly people, *Ne quid gravius dicam*, that I charge them not with a more grievous transgression.

In a Publique Plague, to forsake a Publique Fast, commanded by publique Authority, upon a private Humour! The Lord lay not that sinne to their charge.

That a Sermon is *illustre jejunii instrumentum & ornamentum*; that a Sermon is an excellent instrument Of, and ornament to a publique Fast;

I know and acknowledge. But so to magnifie it, as to make a *Sermon*, to bee the τοῦ ὧ εἶναι, the *Essence, Beeing*, and very *Soule* of a *Fast*: that men should esteeme of a *Fast* without a *Sermon*, as ABRAHAM accounted of SARAH without her *Life*: to bee but a *Carkasse* to be *Buried*, and *Removed out of their sight*, as an ugly spectacle: I thinke there is no understanding Christian, who doth not unfeignedly condemne it.

Genes. 23. 7

And for *Our Fast*, I doe praise it, and God for it.

First, we found (as St. BASILs phrase for *Fasting* is) εἰς καὶ πάντας περιλαμβάνουσαι, we had such a generall *Rule* injoynd by publique authoritie for our *Fasting*, that although we could not all meet as the *Apostles* did, Acts. 2. 1. ἐπὶ τὸ αὐτό, in the same *Church*: yet we did all the *assemblies in the City and Suburbs*, (those *Out-lopers* onely excepted) wee did All meet ομοθυμαδόν, in one *Mind*, and in one *Houre* also.

In our particular *Assemblies*, we did meet by publique command, (as the phrase of EPIPHANIUS is for *Fasting*) first διὰ τὴν ἐγκρατείαν, *Religiously*; with most admirable devout *Prayers*: and then διὰ τὴν πολιτείαν, *prudently*; not prolonging our *Prayers* too farre, for feare of spreading the *Contagion*.

At our meetings, our first meetings especially, I speake αὐτοπῆς, I saw it with mine eyes, and rejoyced with my heart, (as Eusebius sayth of Saint Iohns Fasting at a publique pennance) ὅπου τευχᾶς καὶ ἡγεσίας συνάγων ἑσώδους the people thronging to Kneele on the pavement, at our publique Prayers, and most piously penn'd devotions.

Our morning meetings were shut up, according to the Rule of Saint Ignatius, Epistle 5. and the fourth Direction of his Majesty for Fasting, νετέοντες πέμνω ἐπιχορηγῆτες τὸ περίσσιον : what wee spared that Meale, wee gave to the poore. And which is remarkeable ! In a poore Parish, the able Parishioners being absent, and the Inhabitants overburthened ; yet almost Halfe an hundred pounds was raysted this way. I conceive such a Collection, was more commodious for the poore Infected, than Two Sermons.

And yet a Sermon we had ; and such a Sermon ! that if a Preacher shall disparage it ; I will say, though hee Preach him'selfe into Ayre, hee shall never make the like. If Laymen cry Cramben his coftam, that they cannot indure a Printed Sermon to bee read at every Fasting : I say, I feare they are more curious, than conscionable Hearers. And for both, Lay and Cleargie : I say, That Sermon doth deserve, not

not only to be γράπτοι, but γλύπτοι: not *scriptum*, but *sculptum*: not onely to bee written, but to bee graven in the table of our *Hearts*, with the *glaw* of a *Diamond*. Indeed, (in my poore judgement) it is the most excellent Sermon to that point, that I ever did read: and therefore (I thinke) not unworthy to be read very often in the Congregation.

Vpon these premises I conclude, for my part, and my people: I bleffe G o d that out of the *riches of His Mercie*, hee did inable us to pay him *such a Fine*. And from my Soule doe I thanke His *Vice-gerent*, who did command us, in *such a Prayer and Fasting*, to call upon Him in that time of our *Trouble*.

Thus wee payd our *Fine*: but were wee admitted into our *Tenement*. We did call upon God by *Prayer and Fasting* in the time of the *Plague*: but did God heare us in that time of *Trouble*?

Although wee ought not to measure our religious exercises of *Prayer and Fasting*, as the *Turkes* do their *Militarie Expeditions*, by the *Event*.

Although G o d doth not alwayes answer our *Prayer and Fasting*, in *specie*, in the same kind: but is more kind then wee expect: giving *better things*, then wee doe aske, or hee doth promise. We aske a *Tenement*, he doth give us a *Mannour*, a *Lord ship*, or a *Palace*. Wee call upon him against λοιμος, to take a

way the *Plague*: he doth *Heare* us concerning *λῆμὸς*, and doth keepe away the *Famine*. We call upon him to take the *Plague* out of our *Tents*, he doth *Heare* us, and doth keepe the *Tents* of *Warre* out of our *Land*.

We doe call upon him, to cease the *plague*: *God* doth *Heare* us, to sanctifie the *Plague*.

Vpon our *Prayer* and *Fasting*, *God* doth make the *Plague* his instrument; to worke in his *Children*, *Innocence*, *penitence*, *patience*, *humiliation*, *sanctification*, *mortification*. *O felix culpa quæ talem meruit Redemptorem!* Happy is that *plague* which openeth the way to *Heaven*, to us miserable *Sinners*.

Notwithstanding, at that *Time*, *God* did *Heare* us in that very *Particular*. I say (to stop the black-mouth of the most shamelesse, schismaticall, seditious *Libell*, which ever served the *Divell* in a blew Coat: which maketh the increasing of the *Plague*, the effect of publishing our *Fast*.) I say: When we did call upon *God* in the time of the *Plague*: *God* did beare us in that time of our trouble.

Heare and admire: the merveilous *Mercie* of *God*, upon our weake and unworthie *humiliation*.

Our first *Fast* (if my memorie mistiketh mee not much) was upon *October 26*. Now we did keepe that *Fast*, not to worke a *miracle*, to raise the dead; as the *Christians* did in *Irenæus*: but to obtaine *Mercie*, to preserve the living

ving from death, as Phinees did pray in the *Psalme*, 106.

Therefore, our first *Fast* being upon *Wednesday*, *October 26.* and the *Bills* being given in upon *Tuesday morning*; we may conceive, that in those times of mortalitie, upon *Tuesday* and *Wednesday*, halfe the number for the weeke following were dead, or, as dead marked, for whom we could expect no *Fruit* from our *Fasting*. If I seeme to some to straine this too farre, yet let us concurre to set the foot of our accounts upon the *second day of November*, which indeed was the first full weeke, that followed our first day of *Fasting*: and thence let us compute *G O D S* goodnesse towards us.

The first weeke, *Wee did call upon G O D*, in the time of the *Plagve*, by *Prayer* and *Fasting*; and *God did heare us* in that time of our trouble. So the *Burials* decreased 190.

The second weeke, *Wee did call upon God* in the time of the *Plagve*, by *Prayer* and *Fasting*: and *God did heare us* in that time of our trouble? So the *Burials* decreased, 139.

The third weeke, *We did call upon God*, in the time of the *plagve*, by *prayer* and *fasting*: *God did heare us* in that time of our trouble; and the *burials* decreased, 80.

The fourth weeke, *We did call upon God* in the time of the *Plagve*, by *Prayer* and *Fasting*, *God did heare us* in that time of our trouble, and the *burials* decreased, 197.

The

1.

2.

3.

4.

5. The fifth weeke, *Wee did call upon GOD, in the time of the Plague, by Prayer and Fasting: God did heare us in that time of our Trouble, and the Burials Decreased, 165.*

6. The sixt weeke, *Wee did call upon GOD in the time of the Plague, by Prayer and Fasting: God did heare us in that time of our Trouble, and the Burials Decreased, 61.*

7. The seventh weeke, *Wee did call upon GOD in the time of the Plague, by Prayer and Fasting. God did heare us in the time of our Trouble, and the Burials Decreased likewise, 61.*

Here the Fast ended: would God I could say here the Plague ended: Or if Authoritie thought it meet, that the Fast were continued and not ended, before the Plague ended. At, *Ἀπὸ τοῦ*

I am silent. I am *θεοδιδάκτος & αὐτοδιδάκτος*: God hath taught me, to teach my selfe what (I thanke God) I have taught others, not to think my Selfe more zealous than my Betters, nor more wise than my Superiours. Gods will bee done: and by Gods grace, mine shall bee obedient; to my God, to my King, and to all that are set in authority under them.

But to return to our rayling *Newes-monger*, and his over-uncharitable Abettours: if still they will persist in their groundlesse opinion, that some Sinne in, or about the Fast was the cause of the Plagues increasing: then, although (*mibi Arcana Domini, sicut Arca Domini*) I dare not pry into Gods secrets, yet I wil point at

a Cause more probable, than any, that their undiscrēt malice can fasten upon our *Fast*.

I say, it is more likely, that the *Seditious Rayling* of that factious Libeller, and of other like him, against our *Governours* and *Government*, was the Cause thereof; than *the Want of a Sermon*.

Nor will I talke without booke, as that *Rayler* doth; but I will take my ground from Gods owne holy booke.

First, wee find there, that God did send a plague among the *Israelites* for *murmering* and *mutinying* against *Moses*, their *temporall*, and against *Aaron* their *Ecclesiasticall Governour*, *Numb. 16. 3. 41. and 46.* Let them all shew that God did ever plague any people in such a manner, for the want of a Sermon at a publique fasting.

Secondly, I reade in the same Booke, and in the same place, (*Num. 16. 46.*) that *AARON* was commanded to *Offer Incense to stay the Plague*: but *Our Incense is our Prayer*, *Psal. 141. 2.* In like manner, *DAVID* was commanded to *Offer sacrifice to stay the Plague*, *2. Sam: 24. 18. &c.* But *Our Sacrifice* is the Calves of our Lips, *Hos. 14. 2.* Or, *Our Thankesgiving*, *Heb. 13. 15.* By which it appeareth, that *Prayer and Praise* is a divine *Meanes* to avert, or assuage the *Plague*. Let them prove out of the Scripture, that ever God gave the like Prerogative to a Sermon at a publique Fasting.

Finally, fully to confound this *Libeller* ! (O
E that

that I were able to put all *Libellers* to a small *Non-plus*) whereas he hath cited foure or five places of Scripture, to prove, that *Fasting*, *Praying*, and *Preaching*, are the chiefe *Antidotes*, and cure against the *Plague*; not one of them hath one word of *preaching*; but onely they mention *Fasting* and *Praying*, and *Amendment of Life* as the *Meanes* for that purpose. All which, are required by our *Fast-Booke*: and all which the obedient Children of our Church, have performed accordingly.

Wherefore, what a *Lying Spirit*, hath entred into the mouth of that false Prophet, who taketh upon him to foretell, that the *Plague* will not abate, untill *Sermons* be joyned with *Prayers* and *Fasting*; in places infected? They have no *Word of God* for them, many passages of *Scripture* implying the contrary; and besides all this, God in his blessed Mercy towards us, hath refuted him by a reall and ocular Demonstration, as hath beene before demonstrated. Blessed be God, who blesteth those, whom these seditious Raylers doe Curse.

And thus mangre the malice of this male-contented False Prophet; Thus did Wee call upon God by Prayer and Fasting in the time of the *Plague*, and thus did God heare us in that time of our Trouble. For which! Praised bee the Lord for Evermore, and let all the people say, Amen.

Thus have we tendered our *Fine*, and our *Tinement* is granted: it remaineth that our *Rent* be duely payed, that we praise God. To which purpose

purpose St. Augustine seemeth to paraphrase this Text, *Quarentes invenient Deum, et invenientis laudabunt eum*: as if he had said, *Those that call upon God for his mercy, shall obtaine deliverance: and those that are delivered, should praise God for his mercy.* For the performance whereof, to the end of our life, God himselfe doth put us in mind thereof at the end of this psalme, *Who so offereth mee praise and thanks, hee honoureth mee.*

Now that we may honour our God, by our praise, we may bee moved thereunto *ex natura Dei*, and *ex natura Rei*: both by the consideration of the Object praised, God: and of the Act praying, the thanksgiving it selfe.

GOD may challenge our thanks by a reason fourefold; *Spiritual, Morall, Legall, & Naturall.*

All these concur in one voyce, to send us on the same errand Solomon doth the sluggard: *Vade ad Formicam piger*, Goe to the Ant O thou sluggard. So God in these motives seemeth to say to us, *Vade ad Ciconiam*, O Ingrate: O ungratefull man go to the Storke. The Storke is reported, in what house she hatcheth, to cast downe one of her yong ones, as it were Rent for her House-rome. So, God hath given us House-rome, God did heare us when wee call'd upon him in the time of our trouble, and hath delivered us from the plague. Let us now remember our Rent, wee must Praise Him.

This is *θεοπνευστος*, the Spirit putteth this

E 2

Quare:

Augustine
Confess. 1.

Psal. 50. 23.

Prov. 6. 6.

I. Cor. 4. 7.

Rom. 10.
26.

I. Reg. 20. 4

I. Sam. 1.

2.

Hemmingius
in 1. Thes.
Epist. De-
dic.

*Quare : Quid habes quod non accepisti ? What hast thou, that thou diddest not receive ? For Answer whereunto, The Spirit helpeth our infirmities : for we know not what to answer as we ought : but the Spirit it selfe maketh Confession for us, with acknowledgement, which cannot be uttered. The Spirit prompteth us to answer God, as Ahab did Benhadad ; My Lord, according to thy saying, I am thine, & all that I have. So then, God is the Sea, a Man the River : all floweth from God, all must be returned to God. Every good man should bee like the good woman, Hanah, whatsoever we have, we should call it, as she did her Sonne Samuel, that is, lent by God, yea, Lent to God. The property of God is *bene-facere*, and the property of Man is *Benedicere*. God doth Blesse man with his benefits, and Man should Blesse God for his benefits. Or in the phrase of my Text, Call upon mee (saith God) in the time of trouble : I will heare thee, and thou shalt Praise me.*

Common Morallitie doth informe every common capacitie, of this common principle in Divinitie: Wee must be thankfull to them who have beene bountifull unto us; whereupon, Alexander who exceeded all in bounty ; and Caesar, who excelled all in patience: yet they were observed, that the one did never give to, and the other never forgive an ungratefull person : yea, the very Heathen, in their Morall fables feigned Ixion, because he had beene unthankfull unto Jupiter who saved his life, to be tortured and turned on a wheele crying, *Τὸν Εὐεργετήν*

for his Mercy in decreasing the Plague.

31

ἀγαθὸς ἀποδοτὴς ἐτοιχομένους τινεὶ σοι, O Remember to be thankfull to your benefactors. Now God, being μέγας ἑταῖρος καὶ ἑταῖρον ἀνέω τοῦ ἡ ἀγαθότης αὐτοῦ, as Theophylact speaketh: God being a bountifull benefactor, and his goodnesse a treasury not to be exhausted; what thanks are we obliged to render him? Notwithstanding wee fall short in the performance of the smallest measure thereof.

Theophylact in Luc.
17.

It is said, to bee the saying of Frederick the Emperour concerning Sigisbert Flisk, a Genoway, afterwards called Innocent the fourth, Pope; advanced by him to the Popedom. I have lost a Cardinall a friend: and have gotten a Pope a Foe.

I feare God may say the same of many men: so long as he kept them in meane estate, he had an humble thankfull servant; so soone as he raised them to prosperitie, he had a haughtie thanklesse rebell. How apt are wee delivered from obscuritie, and advanced to sublimitie; when riches increase, and honours are accumulated, if we set our hearts on them: how apt are wee to forget the Rock out of which we were hewen: to forget our grand benefactors: to forget our blessed God? O that wee had beene trained up in the Schoole of Themistocles! that we had learned the Art of forgetfulnesse! that wee could study to forget this forgetfulnesse! and to remember this memorandum in my Text. Thou shalt (saith God) Call upon me in the time of trouble,

I will heare thee, and thou shalt praise me.

All Law is built upon this ground and grand Axiome in Reason. *Suum cuique.* We must give every one his Due, pay every one his Debt. Against which, Ingratitude offendeth two wayes: first by Bearing false witness, the Vngratefull man denying God in his Heart, to be the Fountaine from whence his Felicity doth flow; but ascribing his Riches, Reputation, Honour, and Promotion to his owne prudence, providence, diligence, vigilance, inheritance, &c. Also, the ungratefull offend by iniustice, breaking his Covenant, not paying his Rent, (of Praise and Thanks) to which he is tyed in my Text. Insomuch, that even Socrates, although an Heathen, did see and say, ἀρεστίαν εὐλαβήσας ἀδίκιαν εἶναι, That Vnthankfulness, is a grosse act of Iniustice. My Text inferreth, of Iniustice against God. For God here sayth, Thou shalt call upon me in the time of trouble: I will heare thee, and thou shalt praise me.

*Zanchius in
Prac. l.c. 12*

*Aquin. 4.
22. 106.
Art. 2.*

*Aug. Con-
fes. 4. 4.*

Nature doth teach us this Lesson of Grace: for naturally every Effect, must bee brought back to His Cause. Now God is the Cause of all things and persons: therefore *Nos, nostraque*, whatsoever we Have, and whatsoever we Are, must be ascribed to God. Hence is that challenge of holy Augustine: *Quis laudes tuas enumeret unus, quasi in se uno expertus est?* What Man alive is able to praise God for his goodnes, which he Alone hath received in his owne person?

son? Certainly we should all be *Bankrupts*, if we were call'd upon for this *Debt*. And that strange *Hyperbole* uttered by Saint *Hierom* of a *Creature*, is but a *misnomer*, a mere Extenuation of the dignity of the *Creator*. *Si cuncta corporis mei membra in linguas verterentur, & omnes artus humana voce resonarent, nil dignum sancto & venerabilis Paulæ virtutibus dicerem*: If all the parts of a man were turned into *Tongues*, and every particle of his body were a *Chrysostome*, a golden-mouth'd *Oratour*! Yet should *All* fall short to expresse the praise due to *God*. Whereof this Text is the *Epitome*: *Call upon me in the time of Trouble; I will heare thee: and thou shalt praise me.*

Hierom. Epist. ad Eustoch.

To me it is more thē marvailous, meerly miraculous; that wordlings should doat upon thā deformed Hag, the pleasure of Sinne for a season: and that understanding Christians, should not be enamour'd of that Heavenly beaurie, that Heavenly vertue, Thankfulnesse. What *Cicero* sayd of the soule of a man, I will say of the soule of a *Christian*: *Thankfulnesse to God*. If we could see it with the eye of our Bodie, *quā mirabiles amores excitaret sui*, how should we be ravish'd with it? I will propound a *Paradox*: the praying of *God*, is a more excellent grace, than the praying to *God*. This conclusion I will honour with the very words of him, who was, and is, and ever will be the Honour of our Church; of humble *Hooker*, that holy Saint of England.

There is more cause, why we should de-

light more in giving *Thankes*, than in making *Requests* for *Blessings*, in as much as the one hath *Pensivenesse* and *Feare*, and the other hath *Joy* annexed: the one belongeth to them that *seeke*, and the other to them that have *found* happinesse: They that *pray*, doe but yet *sow*, they that *give thankes*, declare that they have *Reaped*. And when all things have their *End*, here *Endlesse Thankes* must have their *Beginning* in a state which bringeth a full and finall satisfaction to our desires.

Concerning our owne case! *We did call upon GOD in the time of the Plague, GOD did Heare us in that time of our Trouble: Therefore now wee should praise him.* According to that phrase of *Luther*, wee have many *Quarista*: doubtlesse wee have many who will enquire, *Why*, and *How* we ought to praise *GOD* for our *Deliverance* from the *Pestilence*.

The *Reason* is strong! would *God* our *Resolution* were so. It is *Saint Bernards* sentence, *Si cessat gratiarum Recursus, cesset gratiarum Decursus*: if we leave off to have our *Blessing Ascend*, *GOD* will leave off to have his *Blessings Descend*.

Nay more! *Accepimus Beneficium, GOD hath Delivered us; Reddamus Servitium, Let us praise him; Or, Caveamus suppliciam*, if we will not pay our *Rent*, let us feare a *Re-entrie*. If we doe not praise *GOD*, *GOD* may permit the *Plague* to be like the *Divell*, *Luk 4.13. To Returne*: the *Plague* may doe here, as the *Divell* did there, it may depart but for a *Time*. Yea, *GOD*

GOD may permit the Plague to be like the Diuel in St. Mat. 12. 45. It may return with seaven Plagues worse than it Selfe! Fire, Flouds, Famine, Tempests, Earthquakes, Oppression, & the plague of all plagues, Warre by invasion, &c. O then, let us praise our GOD, who did Heare us in the time of the Plague: For it becommeth us to be thankfull.

There are no Tenants, so impudent, who will say, I will not pay my Rent: but there are many who pretend that they are so impotent, that they cannot pay their Rent. So; there is not one of us but will say, indeed it is our dutie to praise GOD for delivering us from the Plague. But to do it indeed! *Hic labor, hoc opus*, O that we were able to performe it.

Wherefore, to informe you, and my selfe, I will shew you three wayes to praise GOD, for delivering us from the plague. Our praise must be Cordial, Vocall, and Manual: *facto, dicto, & cogitato*: in our hearts, with our words, & by our deeds. As St. Aug. sayth, *Quid melius animo geramus, ore promamus, calamo exprimamus, quam Deo gratias?* What can become us more than to thanke GOD, for our deliverance in that time of our Trouble, with our hearts sensibly, with our tongues audibly, and with our hands visibly.

Our first praise should bee Cordiall, from our heart; as it is in the Psalme, from the ground of the heart. If we remember our Deliverance from the plague, we may suppose Solomon saying unto us: *My Sonne give me thy Heart*.

It was the wish of *Momus*, that every man had *fenestratum pectus*, a Window in his bosome. It is my wish; I would to God, that that man had his heart

F

our

August.
Ep. 107

I.
Psal. 68.
26.

Prov. 23
26.

out of his Bosome, who hath not in his bosome written the substance of this Text. Wee did call upon God in the time of the Plague; God did heare us in that time of our trouble: Therefore now we wil praise him.

2.

Out of the aboundance of our hearts let our mouthes speake; let us confesse with our mouthes, what we beleeve in our hearts, we did call upon God in the time of the Plague: God did heare us in that time of our trouble. Therefore we should praise him.

Here each of us, ought to be an Ecclesiastes, an Encomiastes, to preach the Lords Praises for our Deliverie. Here each of us ought to be a Psalmist, a *Vas dudoneum*, alwayes Sing, yea to Ring out his Praises. Here again do I bind us all with an oath! we who are Preachers, O that our Tongues might cleave to the Roofe of our mouthes: and yee that are Tradesmen, I would your right hands might forget their cunning: if we ever forget to praise thee O Lord, who diddest heare us in the time of the Plague, in that time of our Trouble.

But the thanks of many, are Vocall enough; too much; & *Vox prater ea Nihil*, like the Nightingall, nothing but voice. Notwithstanding all their goodly words, all their godly works, like Giges, they are inconspicuous and invisible. Therefore we should expresse our Praise, as worldlings make choyce of their wives, (it is Plutarchs phrase (*ὀφθαλμοῖς καὶ δακτύλοις*: both by our eyes, & fingers: our thanks should be both beautifull to sight, and bountifull for weight: both to the Eye, and from the Purse. Our thanks should be like the Light, Math. 5. 16. They should so shine before men, that they should see our good

for his Mercy in decreasing the Plague.

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good works, and glorifie our father which is in heaven:

ἐἰς τὸ λαυμάζειν τὰς ἐχθρὰς ἡμῶν, sayth Theophylact, that thereby we might extort acknowledgement from our adversaries, that the Papists should say, verily the Protestants do blesse God, for their blessed Deliverance.

Theoph.
in Mat.
5.16.

To which purpose our hands should write in our actions, the words of my Text, as Pilate did write that Title on the Crosse: as it were in Hebrew, Greeke, and Latine; that is, in words which every one that passeth by may read. We did call upon God in the time of the Plague; God did heare us in that time of our trouble: and yet old now we do praise him.

Lequi facile prestare difficile, sayth Lactantius. To Praise God by words, is a very cheap rate, but to thank him by our deeds is somewhat too chargeable. Howbeit a true thankfull Christian will doe to God, as Araunah did to David: & will say to God, as David did to Araunah: As a King will he give to God, praying O Lord my God accept me: but he will protest withall. I will never offer any thing to God which shall cost me nothing.

2. Sam.
23.24.

Now we need not inquire for the Obiects of our gratitude, as David did for the obiects of his charity, 2. Sam 9 1. saying, is there any left to whom I may shew kindness for the Lords sake? No the Lord himselfe, doth digito demonstrare & dicere hic est; Christ doth as it were point at the very persons, when he sayth, inasmuch as you shall doe it to the least of these my Brethren, you shall doe it to me. Math, 25.40.

I demand then! Are there amongst us, no Exiles from Germany, no Profelytes from Italy, nor strangers from beyond Sea, who may expect our Charity, by the Law of Hospitality? Are

Are there no *Converts* in our Country, of our Country? To whom want of maintainance is a stronger argument to force them backe to *Poperie*, than any that the best learned *Iesuite*, can borrow from the most learned Cardinal *Bellarmino*. Ah *Burning* and *starving*, are two unanswerable arguments (except it be to some choyce and rare Christians.)

Are there in your Citie, no *Hospitals* in the Countrey no *Almes-houses*? no *Colledges* in the *Vniversities*? no *Schooles* in Townes, to which able thankful people may be benefactors, if not founders. As you have travelled, did you never see any bridges to be reared, nor any high ways to be repaired?

In the *Vniversities*, did you never heare of any necessitates, poore *Schollers*, who have beene forced (like the *Lapwing*) to runne out of their nest with their shell on their head; because they have wanted meanes to tarry there till they have beene able to flye on their owne wings.

Out of the *Vniversities*, did you never know any one pauper pious, doctus? not one poore pious painefull Preacher? whose learning is commendable, preaching conformable, and living conscionable; yet is his estate almost miserable. It is more blessed to give then to receive: this is thy own saying. Blessed Lord, O that it were thy doing, that the same might be said, by every one of thine owne Tribe of *Levi*.

Commeth there within the compasse of your remembrance, no old superannuated servants, whose masters have used them, as men doe their dogges, keepe them whilest they are young, and turne them out of doores when they are old: or as dogges to water, make use of them for their occasions, and
shake

shake them off when they have done with them.

Not to travell so farre: in our owne parishes; are all our Churches so beautified, that there is no roome for a thankfull hand, to adde some ornament?

Amongst our neighbours, are there no widowes, nor Orphans, nor decayed tradesmen.

To draw neerer home! have we none poore of our owne kindred, whom we might take from, or keepe from being a burden to other people? it may be some parish? A worke of Christianitie which the Apostle doth commend to every good Christian, from the example of the very Heathen! to provide for his owne family. 1. Tim. 5. 8. To draw yet neerer to our soules; are there no impropriations, to bee brought in, or bought in for the Church? The restoring of an impropriation is a thanksgiving indeed: it is a sacrifice of praise. And assuredly, with such a sacrifice God will be well pleased. Doubtles, by any of these God will be highly pleased with that heavenly vertue of Gratitude. If a gratefull person shall say with his mouth, and thinke with his heart. *I did call upon God in the time of the plague: God did heare me.* Therefore, Now will I praise him, by succouring some such of his servants according to my abilitie and opportunitie. All these (as I conceive) are good Objects for the godly Gratitude. But behold, I shew you (*semper excipio Platonem*; the restoring of Impropriations alwayes excepted) a more excellent way. Charles the Emperour, and Ferdinand King of Hungarie, meeting in a plaine betwixt Insprug and Trent in Tirol; caused a Pillar to be pitched there in *perpetuam rei memoriam*, for a perpetual memoriall of Gods goodnes, who had permitted them, being

Brethren, after so many yeeres, once more to meet together. Here are *Pillars*, many *Pillars*, of this goodly *Pile* we now stand under: which had it been suffered to runne to ruine, some few yeeres more, it might have dropp'd down, to the danger of our bodies, and to the detriment of our soules also. Mee thinks we should *keepe up these Pillars*, in *perpetuam rei memoriam*, for an eternall monument, that our Eternall God, hath permitted us *Brethren*, after this so dreaded a *Plague*, once more to *meet together*.

Second, this motive, by another second to none. The *Honour* and *Dishonour*, which our Religion may ensue, and eschew by *This act of Thankfulness*. Will it not be an *Honour* to our Religion, if this Church being beautified, shall equall, if not excell the *Popish Laterane*, or *Turkish Sansophia*, or (for ought I know) any *Cathedrall*, in, or neere Christendom. And why may not the *materiall Ornaments* of this *Temple*, answer the *Formall Beautie* thereof? Since Gods sacred service, is solemnly said *thrice every day* in this *Sanctuarie*: Since that *within* this Church and *without* it: (O how doth my soule long to see the solemn sitting of our Citie Magistrates in those *Seats* againe!) Since in this Church and Church-yard, there are the most & best *Sermos* (I dare speake it) preached every weeke, that are in any Church in the world besides. Why should not these excellent buildings bee correspondent to these *Religious excellencies*. Let us moreover, take away that reproachfull proverb, which our adversaries have taken up against us. *Pater Noster* did build up Churches, and our Father doth pluck them downe: that is, as they do interpret it, *The Papists doe reare Churches, and the*
Prote-

Protestants will not be at the charges, so much as to reparaire them. The truth is this: this Church of this Metropolis, this Mother-Church of St. Paul in London, and that faire sister thereof, St. Andrewes in Rochester (if venerable Beda may be beleevd) was built by Ethelbert, aboue a thousand yeeres since, Anno 605. long before that Popery, before that Popery, Pater Noster the Latine Liturgie was crept out of the nest, or the papacie out of the shell. In truth then the setting up was, and now the keeping up of this famous Cathedrall is (God be blessed) the fruit of our owne Religion.

Beda
2.3.

To the accomplishing of the latter, let us consider, al of us are delivered from this plague. Many of us have bin delivered from the great plague also. Let then the remembrance of this double deliverance, be an attractive to a double concurrance, like that in Luk. 21. Let the Rich cast their guifts into the Treasury, and let the poore also bring their mites, to the repaying of the Temple. And that I may not act the Trumpeter, sound the alarū unto other, & not strike one stroak my selfe. I will say with Cesar, not he, but Eamus: with Gedeon, look on me & do likewise. But there although I speake the words of a Commander, yet not in commanding words: they are but hortatory, though indeed hearty: to wave from me that imputatiō with which Christ chargeth the Pharisees, Mat 23.4. As though I should bind burthens grievous to be born for other mens sholders, and not to touch them with mine owne Finger. And withall, my heart doth speake in the eares of God and man: when I have done all I can, I am but an unprofitable servāt, Luk 17.1. Somewhat (according to my meanes, but short of my desire) somewhat I have

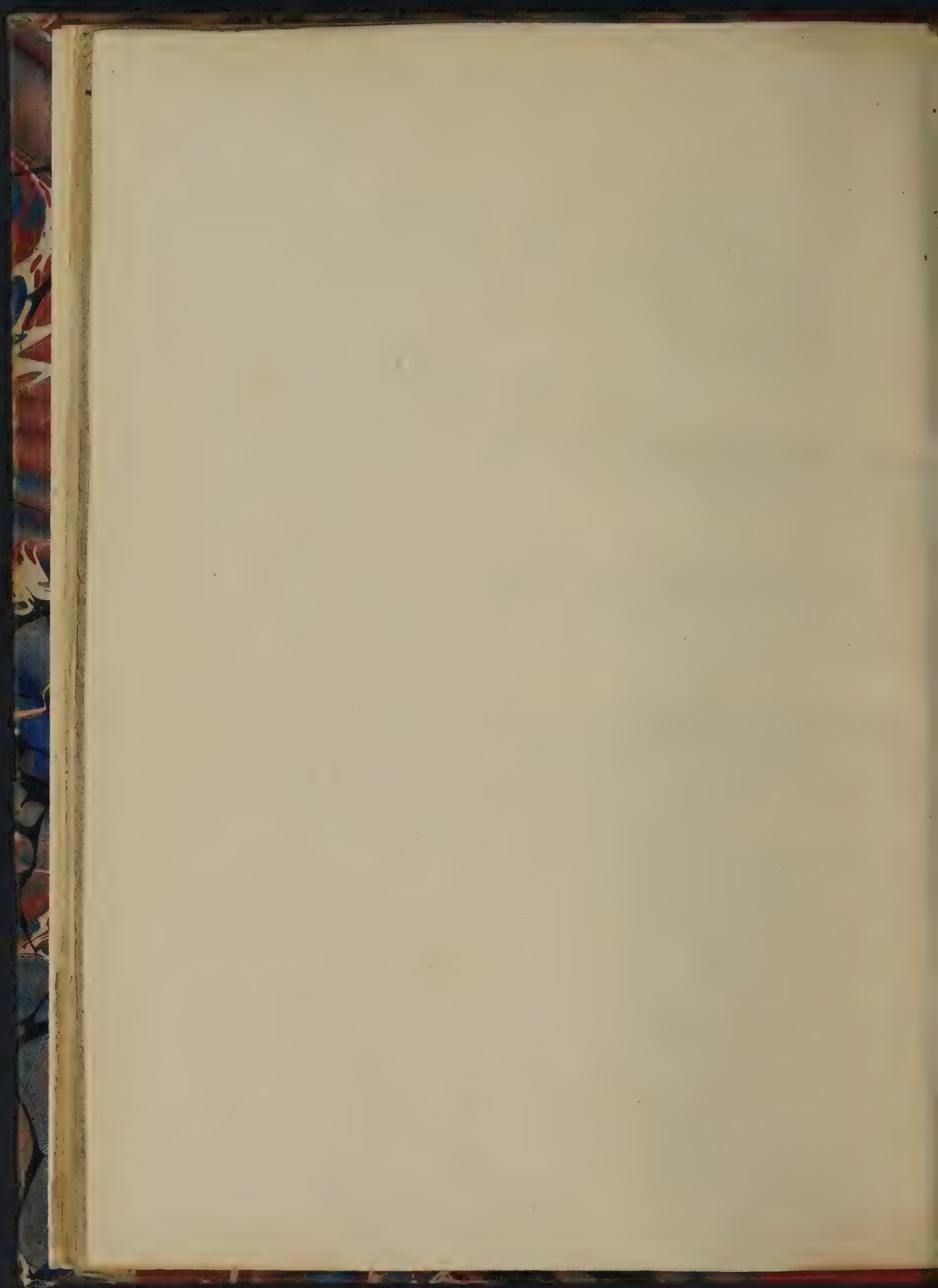
Iudg.
7.17.

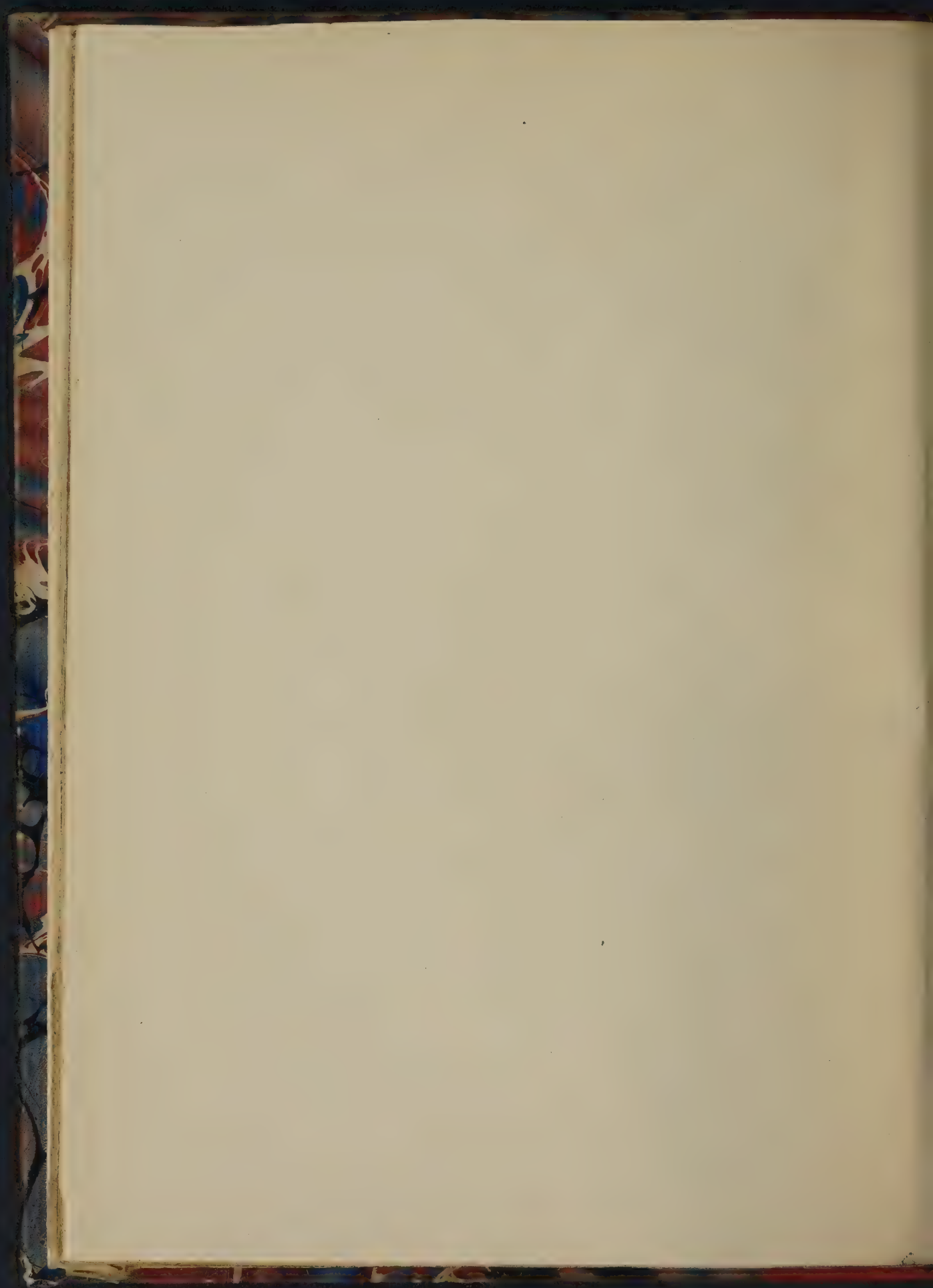
have promised; and somewhat I have performed. But now! in praise of that God, who did please to *to heare my poore Prayers in this time of our Trouble; in the time of the Plague!* I will treble that Proportion. If others wil do the same, I doubt not but there will be a speedy finishing of this costly building.

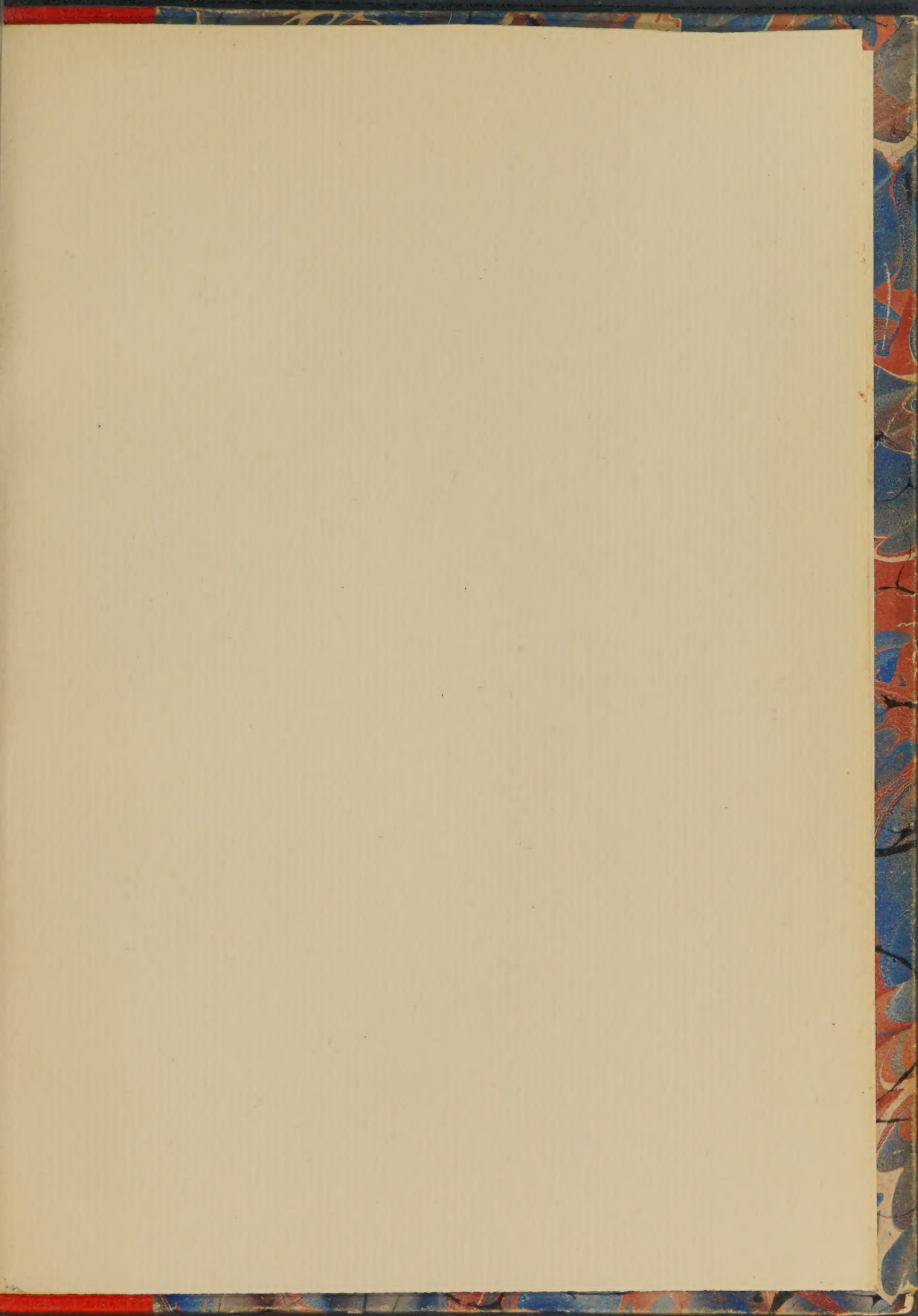
Although I know, that if *all my maintenance* were to be distributed to the poore, there were hands enow in mine own Parish to receive it: Notwithstanding that work of charity, like the kine in *Pharaohs* dream, must not eat up this work of Piety: but this also must be performed. Although I conjecture that my maintenance will stand to the health of my Parish, as the *Heliotropium* doth to the Sun: that it will be enlarged or narrowed, according to the shining or clouding thereof. Although I conceive a *Quinquennium*, that as I did in the *Great Plague*, so in *This Plague*, I shall feele the consequences of this Sickness in my purse for five years after: yet with Gods assistance, if I live, I wil performe this point of piety, although I spare it from my childrens back, or from mine own belly to discharge it. Wherefore, give me leave (right Honourable, right Worsh, and right dearly beloved in the Lord) give me leave, to say that to you, which I doe to mine owne soule. If we did call upon God, in the time of the plague; if we doe think that God did heare us in that time of our Trouble. Then, Let us now praise him with Thankfull hearts, and Cheerfull tongues, and Bountifull hands. Let our praise of God, be shovne and seene in this House of God.

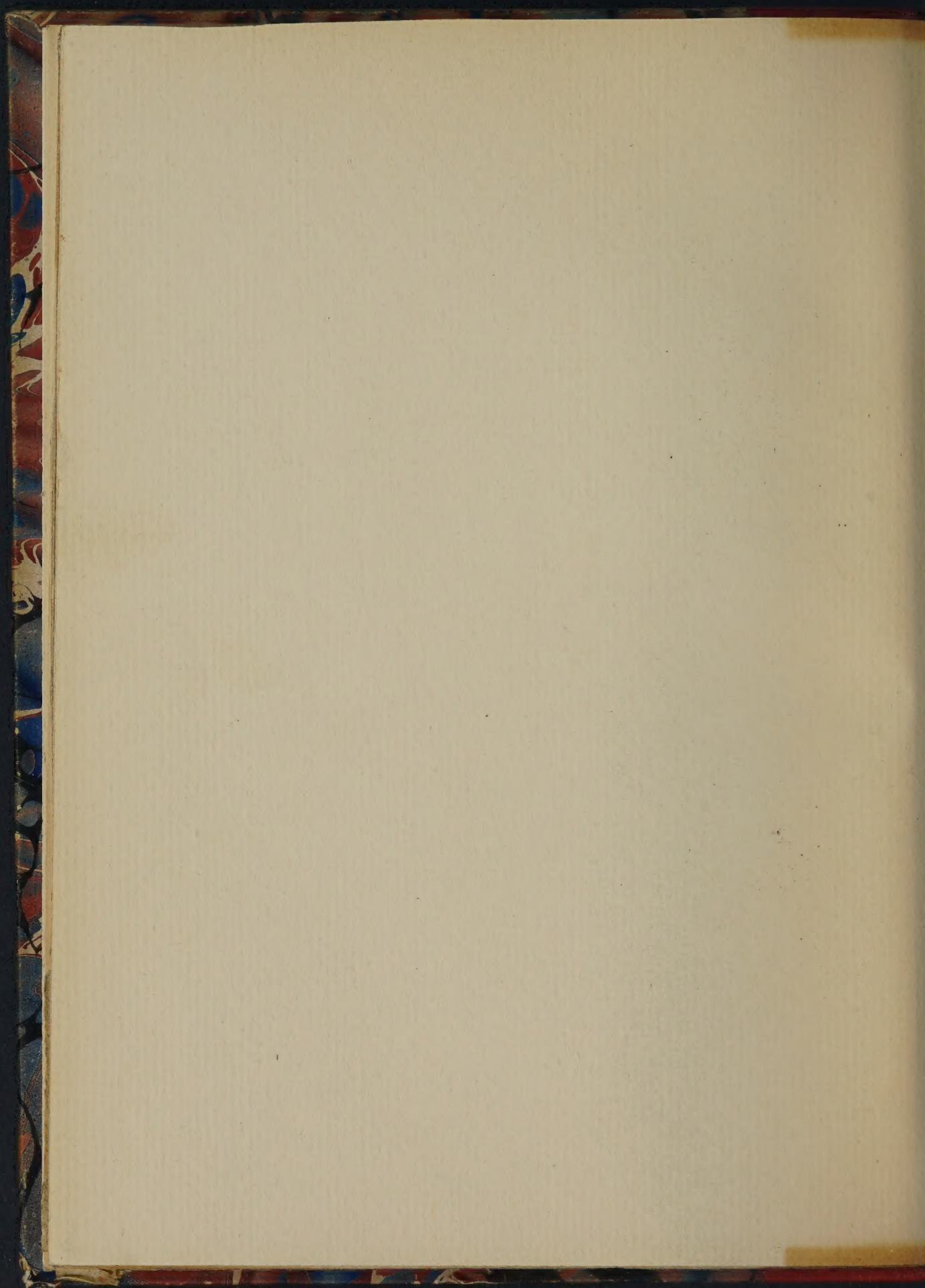
To the Thankfull, Cheerefull, and Bountifull performance whereof, God even our own God grant vs a Blessing.

FINIS.









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